

The Temple Artisan

SEPTEMBER, 1911

CONTENTS

	PAGE
Answer Me.....	51
TWELFTH ANNUAL CONVENTION OF TEMPLE	
MEMBERS.....	52
First Meeting of the Convention.....	52
By the Guardian in Chief.....	52
By the Temple Scribe.....	55
By the Official Head.....	56
By the Treasurer	60
Sunday Evening Meeting.....	62
Meetings Monday.....	62
Monday Evening	63
Tuesday Meetings	63
Tuesday Evening.....	64
Wednesday	64
Thursday's Meeting.....	64
Friday Meeting.....	64
Sunday Meeting	64
General Notes.....	65

Mysticism, Social Science and Ethics

PUBLISHED AT
HALCYON, CALIFORNIA

Price 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

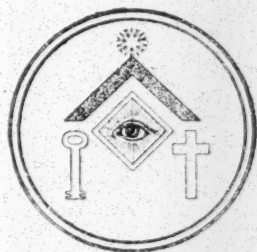
The Temple Artisan

Vol. XII.

SEPTEMBER, 1911

No. 4

Behold, I give



unto thee a key.

ANSWER ME

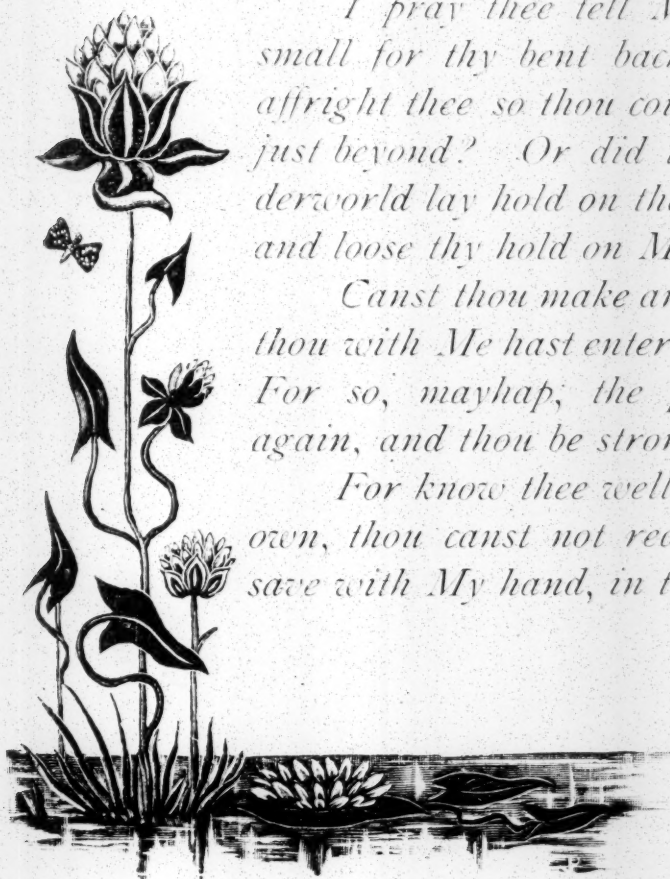
*I led thee to the gate, and fain would keep thy hand
and lead thee on till thou hadst reached the Central Flame,
and entered in, and all thy dross were purged away. Then
couldst thou stand alone, freed from Maya's curse, in like-
ness unto Me.*

*I pray thee tell Me, was the gate too
small for thy bent back or did the Flames
affright thee so thou couldst not see the glory
just beyond? Or did the demons of the un-
derworld lay hold on thee and drag thee back
and loose thy hold on Me?*

*Canst thou make answer truthfully when
thou with Me hast entered the Great Silence?
For so, mayhap, the path may open once
again, and thou be stronger grown.*

*For know thee well, thou, who art Mine
own, thou canst not reach the Temple Gate
save with My hand, in thine, for we are one.*

H—



THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.

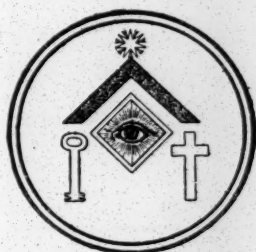
The Temple Artisan

Vol. XII.

SEPTEMBER, 1911

No. 4

Behold, I give



unto thee a key.

ANSWER ME

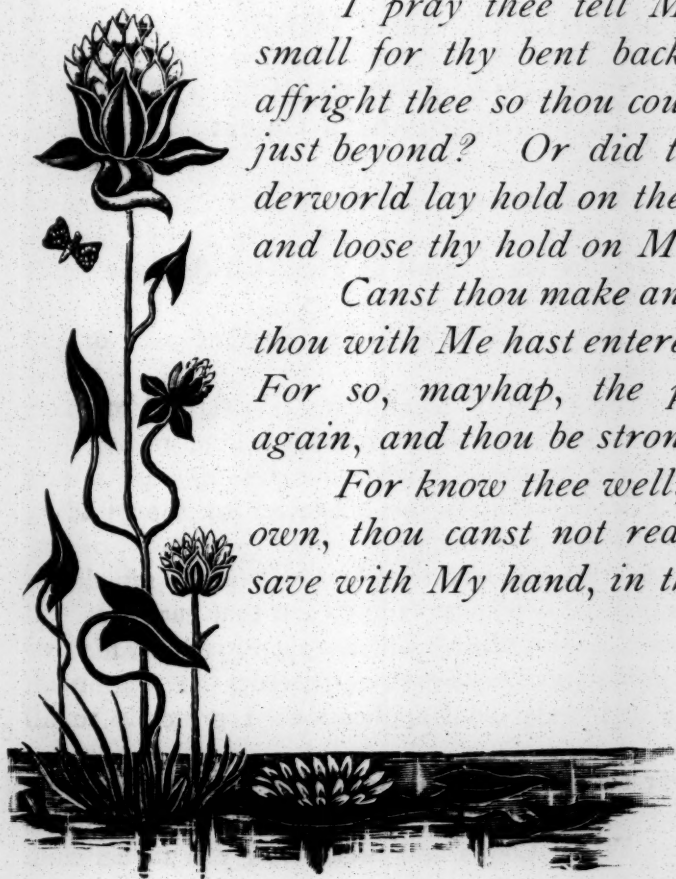
I led thee to the gate, and fain would keep thy hand and lead thee on till thou hadst reached the Central Flame, and entered in, and all thy dross were purged away. Then couldst thou stand alone, freed from Maya's curse, in likeness unto Me.

I pray thee tell Me, was the gate too small for thy bent back or did the Flames affright thee so thou couldst not see the glory just beyond? Or did the demons of the underworld lay hold on thee and drag thee back and loose thy hold on Me?

Canst thou make answer truthfully when thou with Me hast entered the Great Silence? For so, mayhap, the path may open once again, and thou be stronger grown.

For know thee well, thou, who art Mine own, thou canst not reach the Temple Gate save with My hand, in thine, for we are one.

H—



THE TWELFTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On Saturday evening of the fifth, the usual social and musical evening was held in the parlors of the Halcyon Hotel. Appreciated musical numbers were interspersed with readings. The programme of meetings was announced, and after partaking of refreshments served by the Reception Committee, the members dispersed to reassemble on the morrow for the first meeting of the Twelfth Convention.

FIRST MEETING OF THE CONVENTION.

SUNDAY, AUGUST 6TH, AT 10 A. M.

The meeting opened by Dr. W. H. Dower invoking the blessings of the Masters of the Great White Lodge. After a few minutes of Silent Meditation on Unity and appropriate musical selections, the reports and addresses of the Temple officers were presented.

BY THE GUARDIAN IN CHIEF.

The following communication and message from the Master Hilarion was first presented by the Guardian In Chief:

To the Builders of the Temple of the People:

Greeting to you, workmen and apprentices, on this the 12th year of your labors.

The completed plan of the now rising Temple is graven within the heart of every mason and apprentice.

Every stone of that Temple must be laid according to that plan or the whole edifice will be out of alignment.

Every stone must be cut by the chisel of the Spiritual Will, and must be laid in mortar mixed with the blood and sweat of the working masons.

As Master Mason, it is my duty to observe what manner of work enters into the construction of the Temple, what is the character of the building material, what the consistency of the mortar.

But in these opening days of this important cycle I will place my duties in those respects upon each individual workman, and to ask that each ego will turn the slide of the lamp of Intuition which opens upon his or her personality, and search for flaws in the stones, errors in alignment, verify the choice of material, and make final application of principle to all matters requiring adjustment.

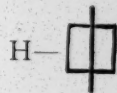
I ask you to set your lower selves before the Judgment bar of your own Higher Selves, and to demand an accounting for the valuables entrusted to that lower self by the Great White Lodge and then I ask you to demand,

as a right, an answer to the following questions from the standpoint of these higher selves:

Just what is the nature of the material you have built into the Temple of the People throughout the past year? Does it partake of the nature of Wisdom, Justice, Generosity, Charity, or of Ignorance, Injustice, Niggardliness and Hypocrisy?

Believe me, upon the character of the judgment rendered, and the execution of the decrees of that judgment, will depend your rise or fall in the scale of life as the days pass to the end of the year just opening.

In all tenderness and compassion, your fellow Mason in the building of the Grand Temple.



To All Templars and Friends:

As Guardian in Chief of the Temple, I extend a warm and hearty greeting to all assembled here, and send out an equally tender greeting to all our absent comrades whom necessity has kept from joining us in this our 12th anniversary and convention.

As my yearly message to my comrades, I can do no better than give forth the thoughts that have been pressing hard upon me through the months that have passed since our last gathering, pre-eminent among which is the thought of our great personal responsibility for the success of the work of the Temple of the People. Let us remember the periods of anguished seeking for light; the years of rank materialism, or despair, or those which were filled with critical censure of all people, all things, because of our engulfment in the slough of despondency into which we had been thrown by our loss of faith and hope, and then think of the great light that has dawned upon our souls through the opening up of the long sealed channels of the White Lodge, and the pouring out of volumes of instruction on all the vital affairs, conditions and possibilities of human life, both spiritual and material, and try to realize that almost daily those deep truths are being proven to even the most sceptical by means of science and revelation. Such meditations ought to awaken us fully to the great responsibility which rests upon each one of us to carry those truths to the great multitudes which are now undergoing the same trials, despair and wretchedness from which we have escaped.

Will anything in this world or another justify laxity, supineness, or indifference on our part, in view of the fact that we are among those who have been the recipients of those vast treasures?

Surely, it was never intended that we might seize upon them, apply them to our individual needs, and go our way, leaving those still in darkness to remain there indefinitely.

The words of the Christ, "freely ye have received, freely give," apply to us just as surely as they did to those disciples to whom they were originally given, and we shall be held just as accountable for the misuse or neglect of the teachings put into our hands as would have been those disciples of Jesus, for the truths He uttered.

Let us think for a moment what a loss it would have been to the world, what a deprivation to us individually, if the Sermon On The Mount or the book of St. John had never been put forth by the disciples who transcribed

or handed them down by word of mouth to all whom they contacted. Let us think back on the time when personal fear, the sense of irretrievable loss and despair at the parting with those we loved whom the Angel of Death had borne away from us made life one long dread or sorrow and then at the certainty we now feel that there is no death, and that only a thin veil separates us from those who have passed on,—a veil so transparent that we may see through it and watch the progress of those loved ones, until we are ready to travel the same path, if we will but follow the instruction and direction we have received. Let us try to appreciate what those same instructions will mean to others who are still in ignorance of the causes and results of life's great mysteries and who are therefore in the same throes of dread and sorrow we have escaped.

Surely, if we have come to a realization that there are countless others in our race, others of our own cosmic families,—who are waiting in their loneliness and despair for us to bring them a like certainty, and who cannot receive it until we take it to them, because we are all subject to the great law of Promigence and it has so decreed that one race should follow another, one world period should succeed another, that children should be born of their parents; in other words, that there shall be a first and a last in every phase of manifestation, and that the last is the rightful heir to all that has gone before. The neglect or refusal of one man to leave a record of his life experience in some form, for those who come after him to read, leaves the whole world that much poorer, and stamps him as a selfish, unfruitful ingrate.

To no body of people in the world have deeper truths, more simply put, been given in abundance than to us Templars. If we have not benefited from them it is the fault of each individual soul, it is not owing to any fault of any other member, and much less the fault of the Master.

Now comes the opening of another Temple year. **What are we going to do with it?** How much better will the world be a year from now because of the loving service, the indefatigable effort, the faithful observance of obligations, we now have the opportunity of bestowing? Are we great enough, unselfish enough to follow St. Paul's advice to his disciples that is (paraphrasing his words), great enough to put behind us all those things which have impeded our growth, and press on toward the mark of the prize of our high calling? Put behind us all the petty things, the fears, the rebellion, the unbrotherliness (whether conscious or unconscious), and only remember that divine law has placed an immense responsibility upon us, and that the lives, the welfare, the happiness of others rests upon our willingness and ability to put out broadcast the truths which have been given to us.

When we come to the feet of the Masters, on the day of our greatest Initiation, do we imagine they will say, "what has your brother or your sister done with the information and advice, the pearls of wisdom we gave to *you*?" Will they say, "has your brother or your sister kept the faith, fought the good fight?" No! they will say, "have *you*, individually, done these things?"

What is to be our answers to those questions if they be asked any one or all of us a year hence? We have unlimited wealth of material, vast opportunity, hands and heads and feet to work with, and hearts to lead us

aright. It is for each one of us individually to use them all, unselfishly, impersonally. Let us never rest until each one of us has brought at least one member into the ranks of Templars who is enthused with the desire to add still another member to the ranks because of what we have done for him or her, as the case may be.

Let us not stop to think that such and such a one is not doing his work well, is not fulfilling his or her duty, but press on, only remembering the uncountable years of loving service, the sacrifice, the hard labor the Masters have freely given, that we might have the opportunities that are now ours, and that they, the Masters, are quite able to care for their own, once we have brought to them, those who are ours to bring, because of our relationship to them and therefore our responsibility for them, owing to our subjection to the law above alluded to, the law of personal responsibility for those who come after us in the scale of life. The Initiates of the White Lodge have created a nucleus of strong souls bound together by all the ties of mutual love and service, and that is a tremendous accomplishment even for them as a result of a few years of work in this era of rapid disintegration, when organization after organization is falling apart, and the strong pull of the century is toward a single point—the point of worldly accumulations as against spirituality. Every soul added to that nucleus of loyal Templars and able to stand is helping toward the establishment of a higher, a spiritual point, that will grow and swell, and overcome the units of the grosser point, as the water of an ocean may rise and swell and overflow a vast continent.

In conclusion I can only ask that may the blessing of God the Father and His Sons, the Masters of all wisdom, may go with us through the coming year, and bring us together at its close, battle-scarred it may be, but with the peace that passeth understanding in our hearts, as a reward for labor well done.

FRANCIA A. LA DUE.

BY THE TEMPLE SCRIBE.

During the past year the Temple has enrolled a fair number of new members and some of the former members have entered the Order of the 36. One new Square has been chartered and one Study Class organized which will doubtless become a Square within the next few months.

The usual propaganda literature has been sent out to a number of inquirers, some of whom have joined the Temple or subscribed for the ARTISAN.

The serious need seems to be for greater enthusiasm, greater activity, greater outreach and activity all along the line from the Center out to the circumference.

If the members at the center and the members throughout could feel the enthusiasm born of an earnest urge to spread the philosophy and extend and expand the Temple work, it would surely be possible to double the membership in a short time and to increase the power of the Temple for usefulness and uplift. This requires the inner motive power, the central dynamic force for which we each must seek, and which each one must convey and function in order to be of constructive value to the work.

WILLIAM W. KENT.

BY THE OFFICIAL HEAD.

The message of the Eeternal, Immortal and Indestructible Spirit to the mortal and transitory investment and embodiment of the Temple Entity may be heard by the ear attuned when the mortal is more than mortal and the veil of Isis is lifted and the Gulf of Matter and Negation spanned by the Wings of the Great Bird; then is the unprovable spirit made manifest as the living circulating eternal fire and light in all beings, creatures, and things. Then it is seen that death and life, life and death are *one*. Pleasure and pain, gain and loss, victory and defeat are the same. Spirit and matter are no longer separate, for the self of matter and the self of spirit are eternally one for him for whom Isis has lifted her Sable curtains of ignorance. That which built the ant hill, the starry constellation in endless space, and the brain cell is the same. The infinitely great is composed of the infinitely small and the extremes meet there as ONE. Why the struggle between the elements, between the worlds of matter and spirit, of men and things and forces? Why these symphonies of forms and forces and colors; why the *discords* in matter and mind; the dissonances in the great Song of Life; the hates and loves, the sweet and the bitter, the bread and the stone, the calm and the storm? Why the eternal warfare of Nature and life and light? This great question comes up ever in the mind and will not be put aside, for fight we must, live we must, though we change from one form into another through the aeons of time. There have been many answers to this great occult riddle and the answer has been put into many terms of language, but it may be summed up in the one word, MASTERY; in the end Mastery of the All by the all. Each atom, cell, part, organ entity, human or divine must Master itself and all the conditions of its environment ere it can be identified with a higher form demanding a higher degree of Mastery, and so on until there is complete absorption of and identification, that is mutual mastery in and of the Godhead itself with all its colors of life on the Seven Planes. For we master Deity itself while it also masters us—which means absorption with retention—not loss of self consciousness in Deific consciousness. Then, we are here, wherever we are, in star or God or animalculae, to gain the mastery, to gain the victory over all and every kind of limitation, to ever widen our mental and spiritual horizon *until* the horizon is *Infinity* itself and to know the pulse of our life wave is in every creature in the Temple of the Cosmos, and we have won the eternal consciousness that the All is the One, and the One the All. In the great struggle we must observe the rules of the game which are the laws of light and love. We must stand on the eternal *principle* of things with development of the *inconquerable spiritual will* which is more immovable than the mountain, which pierces the blue of heaven at its apex and has the whole material plane for its solid base.

We are to gain in other words the Mastery of all life or remain eternally mastered by life. Fear, conventionality, selfishness, must be eliminated. We must get out of the Path of the Calf, the old beaten track made by the limitations of our previous selves through the misty ages. We must get our feet on the Path of Light and repudiate the *rule of the dead*, of those whose mental concepts and personal interpretations of the laws of life have established the crystallized customs and usages and conventions

of the world and so established a beaten path of worldly custom based on the musty traditions of the past. Such usages are perhaps right in the time they were established, but with the new ages, the new soil, the new forces and cycles they cannot obtain, else evolution itself would be stopped.

Our physical bodies are chained to the earth by gravity because the races of the earth for aeons of time have followed the beaten path of material desires and established the custom in the heredity of our *astral* and *physical* blood that these bodies *are* heavy material envelopes which can only be moved by hard work and expenditure of outer force. In other words in the racial memory we have *forgotten* that we are free and light as ether itself and that it is our divine right to have bodies that can be moved by the inner will to be wafted with the swiftness of thought to traverse the celestial spaces and talk face to face with the Mighty Hunter of Orion, or commune face to face with the sweet influence of the Pleiads themselves. As our physical bodies have thus been made heavy and material, so our *mental* bodies are weighed down by the gravitation of *crystallized* opinion and custom of the ages with the antique veneer of a *pseudo* sanctity fashioned out of the fading pigment of lower human emotion and sentimentality. As the Monad freed itself from its mineral embodiment, one might imagine mineral elementals still found, following the beaten path sneering and jeering the pioneer *avatar* like cells first crossing the boundary between the inorganic and organic kingdoms of life. Truly what abnormalities they must have seemed to the old crystallized *rock bound* entities. And most scandalous was the conduct of the Monadic life when it violated all the conventionalities and ethics of the clam and became a turtle. And still there are clams and clams, human and otherwise. Within the shell of a little clam world all is perfectly ordered even if the horizon is so infinitesimal and blank. From the oyster to Plato and Epictetus and Marcus Aurelius was quite a step and not taken without many grains of hard, naked truth filtering into the physical and mental shells of creatures and causing much suffering and irritation, but which evolved real pearls of truth, and wider consciousness and greater Mastery. But the Monadic pilgrim in Plato and his like is still in a shell, larger it is true, but still a shell. All whom he would leave behind in trying to get out of this shell cling to him frantically and strive to pull him back and keep him down to their level. And here we have the picture of the human struggling to gain the Mastery. The vital question for every student of occultism to ask is *Am I* living the life? and not to judge with spectacled self righteous eyes of suspicion the soul of our neighbors, for who but the Christ himself can judge aright? And to those who *dare* to leave the old beaten path, and which beaten path *must be left*, there spreads out the trackless fields of the higher life with no guide or compass save the Spirit within and there must be no strong attachment to shells of any kind whatsoever. As the heights are gained, the shell of *fear* wears very thin. The Shell of conventionality becomes a mere film through which the higher truths of the moral universe easily filter. The shell of selfishness is almost worn away for the Individual Center of consciousness feels too strongly its identification and unity with the Whole. So with the shells of envy, hatred, uncharitableness, gossip and slander and bigotry, injustice, avarice and so on—these shells are left behind or worn away so nearly that the splendor of the higher pole shines undimmed on

the eye of the soul and there is no time or feeling or desire or urging to see things other than in the light of the great moral and universal principles which the standing in the shine of the holy deific light makes possible.

And all of this brings us to the Temple Door. For untold cycles of time, the Masters of Light and Wisdom have sought to externalize on the lower planes the corresponding lines of order and truth and government eternally existing on Spiritual planes. In the various past ages of the earth some degree of this has been accomplished, but compared to the perfected lines the result has been crude and imperfect. The perfect result cannot be attained until the Three, the Four and the Seven are ready and prepared to act and be as One.

Then the moral, the mental and the economic darkness of the world will be lifted and the true forces of light, life and law flow unobstructed into all the inner astral and auric channels of the world and humanity. Within the Seven will be found the Four. Within the four or the Square will be found the Triangle and within the Triangle the Radiant Point, the Master of Light. And in this we find the "reason of being" of the Temple of the People, another effort of the Great Lodge to find the Three, the Four and the Seven as the Center and nucleus around which can be built and through which can be sent, the constructive spiritual and mental and economic forces for redeeming the world. Hence the various Orders and degrees of the Temple as testing points for members who consciously or unconsciously are tried by the Invisible Master Builder as to their fitness to go on and into some point in the Three, the Four or the Seven. For this reason also, the incessant fermentation always going on the Temple, the terrible testing *appearances*, the testing Robes of Narada which the work as a whole and the leaders and officers are compelled to wear from time to time. No candidate who nears any of the points of the Three, the Four or the Seven may hope to escape the corrosive action of the forces which must be met in one form or another. All that the personal holds dear in inner or outer attachment must be the target of attack, for it is the immutable law of spiritual advancement that the candidate for Mastery should be *rejected by the world* be bereft of all the world holds dear and therefore can have no false and worldly pride of character or *respectability* so-called, all of which may be summed up from the inner side by the truth of saying, "the rejected stone becomes the head of the corner."—this is the history of the Christs of all time in the greater and lesser mysteries and degrees of life. Therefore was it said by the Great One, "Blessed are the poor in spirit, Blessed are the humble, blessed are the persecuted."

There can be no Mastery won, no close identification with the Light until the nature is grounded on the three great qualities of Faith, Love and Endurance. These every Templar should assiduously cultivate for his or her advance will depend entirely upon the same. Faith to hold no matter how black the outlook, Endurance to steady and balance all things on, and Love to transmute the darkness into Light.

From the above can be seen the truth that it is not numbers that count in a work like the Temple, but rather qualities as Faith, Strength and Love. A chain is no stronger than its weakest link and a chain of three or seven strong links has more drawing, lifting power than one of many

links with a weak link here and there, and unless the Great Lodge has a few strong links to connect with, it is powerless to do any work on this plane. Nevertheless, it is our duty to add as many links as possible to the Temple Chain and this we are trying to do to the extent of our opportunity. That for twelve years the Temple work has been held intact is sufficient evidence that a few strong links have been forged on which the Masters may rely for connection with the outer planes. The membership during the past year has held its own, there being about the usual number of resignations and withdrawals and the coming in of new members. An endeavor will be made the coming year to send out speakers and lecturers and also to send out more energetically and persistently propaganda literature to all points possible.

THE HELPING HAND FUND.

This has been fairly well sustained as the report shows. Much depends upon the sustaining of this fund and all Temple members who contribute to it deserve the warmest thanks on behalf of the Temple as whole as this fund is the blood of the Temple in a purely physical sense as it keeps the currents circulating on this plane in putting out the Teachings to the world, and this is one of the most important missions of the work. Those whose good karma permits them to contribute generously to this fund should feel well repaid for the opportunity of helping in the putting out of the spiritual treasures given through the Temple Teachings. Those unable to contribute in material things deserve none the less the warmest appreciation for each and every act and thought that makes for the upbuilding of the great work—both these inner and outer contributions are essential to the true growth of the Temple of the People.

THE CHILDREN.

From time to time, the subject has come up of starting some work like a children's home, but no material advance has been made on this line as yet as the conditions are immature for sustaining the same. Karma has placed a number of children with us under the Temple control and these with the exception of one young child have been placed by the Temple with the Halcyon group of workers at the Halcyon Hotel, where they are cared for and trained on Temple lines of thought and action, in addition to their public schooling at Oceano. Various useful art and craft work are taught these children, such as rug-making, pottery craft, sewing and ironing and other accomplishments as music—thus keeping mind and body busy with wholesome work, yet leaving plenty of time for romp and play. For the boys training in the care of horses and cows, milking, hoeing, and planting in the garden, etc., are given. The wholesome condition of body and mind of these children shows that though we have not as yet evolved the ideal condition, none the less these children have as much as the average American home can offer in advantages of every kind as a foundation for a wholesome and pure manhood and womanhood.

OUR DUTIES AND OPPORTUNITIES.

Our duty is to push the work in every direction and every Templar should buckle on his armor and go forth to get in at least one new Temple member the coming year. Plans are under way by the Heads of the work to send members out from this centre to contact the membership and stimulate the work in addition to keeping up a steady bombardment of propaganda literature from the centre to every part of the country where it can do good. Members in Squares and isolated members will be invited to participate in this campaign later on when the plans are worked out in detail, and with thought and action co-ordinated for the upbuilding of the Temple a mighty impulse can be given this year that will be gratifying to all a year hence.

Our opportunity is to conquer our limitations, to overcome all obstacles and arrive a step nearer the MASTERY by co-ordinating our efforts with the THOSE WHO KNOW, with the Great Lodge of Light who this second stand back of us ready and able to give us all the inner force we need if we will but open our hearts, our auras to the call and the opportunity. Let us then, Warriors of Light and Truth, fill up the ranks and as a solid phalanx throw back the things of darkness and step into the Shine of the Eternal, and realizing that we are FREE, not bound souls, that we are sons and daughters of the King of Light, uttering forth from our hearts so mighty a melody of Light and Love that it will be a constructive power in the Temple for all time to come.

WILLIAM H. DOWER.

BY THE TREASURER.

From out the substance of thine own heart shall thou draw food and raiment for thy body. It alone will be able to provide for thee, for that which thou wouldst purchase can be bought by no other coin, save that of the human soul.

From out the soul of the Temple itself shall be drawn the substance by which pillar after pillar shall be formed and erected, for that which is required for their building can be secured from no other source.

Upon it alone can dependence be placed, through it alone can the necessary exchange be provided, according to the extent of its sacrificial qualities, its creative abilities, shall the work proceed.

The Diamond Soul of light and life must shine upon each and every effort must unravel every entanglement, must permeate every difficulty, must overshadow every obstacle, must unify every difference if the point of true spiritual or material success be reached.

From within must the victory first be made; from within must the accomplishment of purpose first be realized, from within must the diamond light first be generated.

Like the stranger of Wu Wei we have sought far and wide through many countries, in various temples, for that diamond light that shall not fade. We have gazed upon the topmost hut on the cliffs where dwells the sage. We have offered our dollar to be taken to it and to him. We have been met with the answer, "I dare not seek him thyself";—and we have climbed the

rocks alone and knocked at the door and waited until the bolt should be drawn, and we should stand face to face with the sage himself.

There has the revelation been made plain. There in the calming light of the Master Countenance peace has fallen upon us, the stillness of evening has settled the majesty of Nature has prevailed.

There, in the atmosphere of holiness, we have seen our own poor lives revealed in all their pettiness. There we have been hushed into silence, have known the illuminating influence.

There we have recited the story of our search, the tale of our disappointment; there we have found ourselves poorer than ever.

And there have we heard the words of the sage in answer saying, "Thou erreest somewhat in this matter. Strive not so busily. Seek not overmuch or thou wilt never find the true wisdom."

Dost thou not know how it was that the Yellow Emperor recovered his magic pearl? I will tell thee.

The Yellow Emperor was once journeying round the north of the Red Sea and he climbed to the summit of the Kuenliin mountains. On his return to the southward he lost his magic pearl. He besought his wits to find it, but in vain. He besought his sight to find it, but in vain. He besought his eloquence to find it, but that was also in vain. At last he besought nothing, and nothing recovered it. "How extraordinary," exclaimed the Yellow Emperor, "that nothing should be able to recover it! Dost thou understand me, young man?"

"I think this pearl was his soul," I answered, "and that knowledge sight and speech do but cloud the soul rather than illumine it, and that it was only in the peace of perfect quietude, that his soul's consciousness was restored to the Yellow Emperor. Is it so, Master?"

"Quite right; thou hast felt it as it is."

The pearl, the yellow pearl, the Buddhic spirit is what we must find, is what we must restore unto ourselves and unto our comrades, and then may we begin to expect corresponding outer conditions to follow.

The treasury reflects every condition among and existing within the ranks of the Temple. By its condition can the lights of the Temple consciousness be registered. By its figures can the battles of the forces be recorded.

During the few past years these battles have been fierce and numerous if not altogether constant. With some of them the struggle for supremacy has been fiery, the decision close—but always finishing with the raising of the colors of the Lodge—one degree higher than before.

During these years the treasury has been strained accordingly to meet its obligations. The Helping Hand fund has been sustained by a few, but not generally. Dues have been paid with considerable regularity. New volunteers have come to the front with their offerings and some of the old veterans have dropped out, taking their contributions with them, making altogether somewhat of a decrease in figures, but up to the present date enough funds to meet by careful planning and maneuvering the actual necessities of the running expenses of the work. (Report in figures was read here).

In connection with these statements it might be said that during the few past years the general development of the work, the establishment of different departments and orders has diverted the funds somewhat into various chan-

nels. This has a favorable aspect and might pass unnoticed if viewed only from one standpoint, but from another it is slim because the real growth of the work is dependent upon the funds received from dues and Helping Hand contributions. If these are diminished by any cause whatsoever the diffusion of the Temple force is limited to just the extent of the decrease.

Over-devotion to one phase of the work or lack of interest in another, or forgetfulness of fundamentals causes the whole to suffer.

Another difficulty is in the lack of revenue among the individual members. Those who are called by the Christ are not often wealthy and most often must sacrifice keenly in order to meet material obligations.

But here is where the test is upon us, here is where we shall find what qualities we hold, what creative abilities we possess for increasing our one talent to ten. The task has been given us and the duty is ours to perform. The enlargement of the work rests upon us, the spreading of the teachings depend on the treasury being filled, and *it shall be full when the Temple consciousness shall sparkle with the inner light from its own Spiritual Self.*

From the substance of thine own heart shalt thou draw food and raiment for thy body. From out the Soul of the Temple Self shall be found the force by which pillar after pillar be raised until from within the sanctuary of the completed tabernacle shall ascend on high bright songs of praises to be answered in clear sounding tones of Well Done.

JANE W. KENT.

SUNDAY EVENING MEETING.

At eight o'clock there was the usual annual meeting of the members of the Order of the 36.

MEETINGS MONDAY.

The Temple Builders assembled Monday afternoon in the Halcyon parlors, and extended happy greetings from each point of the state.

W. W. Kent gave a general report of the Builders' work as a whole, showing the importance of this phase of the Temple work. The various industries of the children were pointed out, such as rug making, bee-keeping, pottery work, and so on.

Jane W. Kent then talked on the spirit of the children's work and our general responsibility in sustaining so vital a branch of the Temple work. F. A. La Due and W. H. Dower also spoke in behalf of the children.

The children then demonstrated by a series of very interesting exercises, the laws of correspondences in color, form and sound.

The songs used for the occasion were written by Miss Evelyn Haworth, who has lately become associated with the Builders' work.

MONDAY EVENING.

Monday evening was devoted to initiations in the Order of the 14.

TUESDAY MEETINGS.

At 2 p. m. The annual meeting of members of the Temple Home Association was held. Reports of W. W. Kent, Secretary, and Edgar Conrow, Treasurer, showing the income and expenditures of the year, were submitted. Also the general condition of the Association from its inception up to the present time was presented and discussed. The President, W. H. Dower, reviewed the history of the Association from its beginning to the present time, showing the various stages it has passed through and pointed out the successes and failures and reasons for the same obtaining up to the present time. It was shown that the experimental stage had been passed and that the reports and conditions of the last two years proved that the Association had passed the critical point in its career, was now *self-supporting* and *standing squarely* on its own financial feet. This does not mean, however, that any should cease their efforts to advance the interests of the Association, for great things remain to be done and much indebtedness remains to be wiped out. But as the plan under which the Association is operating has rendered a profit over all expenditures for the two years past and all previous years showed a deficit, it is plain that the line of least resistance has been found and it is only a question now of increasing the amount of profit yearly to make the Association yield the highest success possible as time unfolds. Two new directors, Mr. George Weber and Marvin W. Smith, were elected in the place of George Leitch and W. W. Kent, whose terms expired. A full report of this meeting will be sent to all Association members later.

TUESDAY EVENING.

A meeting for the members of the Order of the 28 was held at Temple Headquarters.

WEDNESDAY.

The annual Temple picnic was held on this day at the Beach, and the usual beach "stunts" indulged in by all attending, in addition to partaking of the bountiful repast arranged by the "commissary" committee.

THURSDAY'S MEETING.

In the evening at the Halcyon Hotel a meeting for the general good and welfare of the work was held. Various subjects were discussed from the Temple and the Temple Home Association standpoint. Both visiting and resident members participated in these discussions. Letters to the Convention were read from Francis J. Myers and Emily K. Mundy of Syracuse, Meriden Square Conn, Esperanza Square, Los Angeles; Chas. H. Emmons, Portland, Maine; Wm. Townsend, Gibson, N. M.; Geo. Leitch, Los Angeles.

FRIDAY MEETING.

Visiting members in the main were heard at this meeting. The speakers were Mrs. Agnes Varian of Palo Alto, Mrs. Minnie E. Perkins of Boston, Mrs. Helen Field Comstock of Rochelle, Ill.; Mr. Lembke of Napa, Cal.; Dr. Little of Palo Alto; Jane W. Kent. The importance of beginning the actual building of a Temple edifice at Halcyon was brought up and discussed at this meeting as a part of the plan of the Great Lodge for the Temple work.

SUNDAY MEETING.

The last meeting of the Convention was given up to public talk on philosophical and religious questions. The speakers were

Dr. G. B. Little, J. O. Varian, Jane W. Kent, J. H. Scotford, Mr. and Mrs. Arthur Munger.

Uplifting music, vocal and instrumental, was a feature of all the meetings of this convention as of all preceding ones.

The October number of THE ARTISAN will contain much additional convention news and addresses made by members at various meetings.

GENERAL NOTES.

J. H. Scotford took some pictures of the Convention. These came out well and on postcard may be had for five cents each. A large unmounted picture may be ordered for 20 cents. Send orders for these to the Temple Builders.

This 12th Convention was characterized by exceedingly strong forces. The two currents, constructive and destructive, were sharply defined, but the big cosmic sweep of the constructive forces overwhelmed all opposite forces completely, thus throwing into relief the more vividly the great fundamental strength on which the Temple has been building.

The Temple Convention is indebted to our accomplished musicians, as usual, for the high class music rendered. Miss Beyer, Jane W. Kent, Dr. Little, Frances Blaine and Edgar Cheatem will please take notice.

The 12th Convention must have convinced all thoughtful observers that the Temple members have passed the stage of effervescing enthusiasm and are now all steadied down to the real serious work of making the work go both spiritually and materially. It is thus an important stage of growth that has been reached and the next three years will show big results from this steady pulling together in harness, so to speak, of the Temple forces.

It has been brought out that there are several openings for people desiring to come to centre and work if they are able and willing to work under the conditions now obtaining. The bakery conducted by Brother Weber needs two or three helpers; the Halcyon Hotel and Sanatorium needs two additional helpers, one for inside, the other for outside work. There is also opportunity in

connection with the Halcyon Poultry Farm conducted by W. B. Brayton. Any members interested should write the Centre according, and their letters will be referred to either of the departments in which they may indicate a desire to associate.

Let us all now put our shoulders to the Temple Wheel of Light and project far and wide the powerful Lodge forces poured into the Temple by the Masters during this Convention and use this force for a great upbuilding of the work during the coming year. It is urged that each member try to interest at least one additional person to join the ranks during the coming year—and begin NOW, not tomorrow to do this. Thousands are hungering for the Bread of Wisdom that the Temple so freely pours forth and *now* is the opportunity of each one to make of himself or herself a Centre of Radiating Light under the Great Ones of the Lodge of Wisdom.

A Business Education

At Your Own Home for Only \$1.00

For a limited time only \$1.00 will bring to you my four books giving instruction in advertising, business, mail dealing, advertisement writing, etc. Covers the entire work. Diploma granted. Send at once.

W. CLEMENT MOORE. Specialist

New Egypt, N. J.

BOOKS

PRICE
Paper Cloth

Altar in the Wilderness. ETHELBERT JOHNSON.....		.50
Ancient Wisdom. ANNIE BESANT.....		1.50
A Visit to a Gnani. EDWARD CARPENTER.....		1.00
A Working Glossary (of Theosophical terms).....		.50
Basic Principle of Brotherhood, and } W. H. DOWER.....	.05	
Evolutionary Waves		
Bhagavad Gita, The. W. Q. JUDGE. Leather.....		.75
Beacon Fires. B. S.....		.50
Brother of the Third Degree. W. L. GARVER.....		1.25
Brotherhood, Nature's Law. HARDING.....		.40
Dweller on Two Planets. PHYLOS.....		2.00
Esoteric Buddhism. A. P. SINNETT.....		1.25
Etidorhpa. JOHN URI LLOYD.....		1.50
Esoteric Christianity. ANNIE BESANT.....		1.50
From the Caves and Jungles of Hindustan. H. P. BLAVATSKY.....		2.00
In Memory of H. P. BLAVATSKY.....		.35
Jesus, the Last Great Initiate. EDOUARD SCHURE.....		1.25
Kabbalah Unveiled, The, (Translation).....		3.50
Key to Theosophy. BLAVATSKY. New Edition.....		2.25
Krishna and Orpheus, the Great Initiates of the East and West. EDOUARD SCHURE.....		1.25
Lao-Tsze's Book of the Simple Way. WALTER G. OLD.....		1.25
Lao-Tzes's Wu Wei. HENRI BOREL.....		1.00
Ladder Lessons for Beginners in New Thought. OLIVE VERNE RICH.....	.50	
Letters That Have Helped Me. JASPAR NIEMAND.....		.50
		.75
Life and Doctrine of Paracelsus. DR. FRANZ HARTMANN.....		2.50
Light on the Path. M. C. New Edition.....		.50
Light of Asia.....		.75
Louis Claude De St. Martin. A. E. WAITE.....		1.75
Magic, White and Black. HARTMANN.....		2.00
Mystic Masonry. J. D. BUCK, M. D.....		1.50
Ocean of Theosophy, The. W. Q. JUDGE.....	.50	.75
Perfect Way, The. ANNA B. KINGSFORD.....		2.50
Pythagoras, and the Delphic Mysteries. EDOUARD SCHURE.....		1.50
Reincarnation. Revised Ed. E. D. WALKER.....	.75	1.50
Reincarnation in the New Testament. JAS. M. PRYSE.....	.35	.60
Scientific Corroborations of Theosophy. DR. A. MARQUES.....		.75
Secret Doctrine, The. 2 Vols. and Index. BLAVATSKY.....		12.50
Secret Doctrine. Vol. III. BLAVATSKY.....		5.00
Secret Doctrine, Abridged Edition. KATHERINE HILLIARD.....		2.00
Sermon on the Mount, The. JAS. M. PRYSE.....	.35	.60
Socialism in Brief. W. L. GARVER.....	.10	
Temple Artisan. Vols. III, IV, V, VI, VII, VIII. Half Leather. Ea.....		1.50
The Awakening. MABEL COLLINS.....		.75
The Memory of Past Births. JOHNSTON.....	.25	.50
The Mystic Hymns of Orpheus. THOMAS TAYLOR.....		1.50
The Occult World. A. P. SINNETT.....		1.25
Theosophy and Human Life. ANNIE BESANT.....		.75
Through the Gates of Gold. MABEL COLLINS.....		.50
To Those Who Suffer. AIMEE BLECH.....		.50
Voice of the Silence. BLAVATSKY.....		.50
Leather, .75		
MUSIC:		
Gitchie Manito, the Mighty.....	.40	
Rest. B. S.....	.25	
MANUALS:		
Brotherhood, Nature's Law.....	.20	
Brotherhood, Nature's Law. (In Spanish).....	.20	
Death and After. ANNIE BESANT.....		.35
Karma. BESANT.....		.35
Man and His Bodies. ANNIE BESANT.....		.35
Reincarnation. ANNIE BESANT.....		.35
Seven Principles of Man. ANNIE BESANT.....		.35

All orders to be addressed to

THE HALCYON BOOK CONCERN,

Halcyon, California

connection with the Haleyon Poultry Farm conducted by W. B. Brayton. Any members interested should write the Centre according, and their letters will be referred to either of the departments in which they may indicate a desire to associate.

Let us all now put our shoulders to the Temple Wheel of Light and project far and wide the powerful Lodge forces poured into the Temple by the Masters during this Convention and use this force for a great upbuilding of the work during the coming year. It is urged that each member try to interest at least one additional person to join the ranks during the coming year—and begin NOW, not tomorrow to do this. Thousands are hungering for the Bread of Wisdom that the Temple so freely pours forth and *now* is the opportunity of each one to make of himself or herself a Centre of Radiating Light under the Great Ones of the Lodge of Wisdom.

A Business Education

At Your Own Home for Only \$1.00

For a limited time only \$1.00 will bring to you my four books giving instruction in advertising, business, mail dealing, advertisement writing, etc. Covers the entire work. Diploma granted. Send at once.

W. CLEMENT MOORE. Specialist

New Egypt, N. J.

BOOKS

	PRICE	
	Paper	Cloth
Altar in the Wilderness. ETHELBERG JOHNSON.....		.50
Ancient Wisdom. ANNIE BESANT.....		1.50
A Visit to a Gnani. EDWARD CARPENTER.....		1.00
A Working Glossary (of Theosophical terms).....		.50
Basic Principle of Brotherhood, and { Evolutionary Waves.....	W. H. DOWER.....	.05
Bhagavad Gita, The. W. Q. JUDGE. Leather.....		.75
Beacon Fires. B. S.....		.50
Brother of the Third Degree. W. L. GARVER.....		1.25
Brotherhood, Nature's Law. HARDING.....		.40
Dweller on Two Planets. PHYLOS.....		2.00
Esoteric Buddhism. A. P. SINNETT.....		1.25
Etidorhpa. JOHN URI LLOYD.....		1.50
Esoteric Christianity. ANNIE BESANT.....		1.50
From the Caves and Jungles of Hindustan. H. P. BLAVATSKY.....		2.00
In Memory of H. P. BLAVATSKY.....		.35
Jesus, the Last Great Initiate. EDOUARD SCHURE.....		1.25
Kabbalah Unveiled, The, (Translation).....		3.50
Key to Theosophy. BLAVATSKY. New Edition.....		2.25
Krishna and Orpheus, the Great Initiates of the East and West. EDOUARD SCHURE.....		1.25
Lao-Tsze's Book of the Simple Way. WALTER G. OLD.....		1.25
Lao-Tszes's Wu Wei. HENRI BOREL.....		1.00
Ladder Lessons for Beginners in New Thought. OLIVE VERNE RICH.....	.50	
Letters That Have Helped Me. JASPAR NIEMAND.....	I.....	.50
	II.....	.75
Life and Doctrine of Paracelsus. DR. FRANZ HARTMANN.....		2.50
Light on the Path. M. C. New Edition.....	Leather, .75	.50
Light of Asia.....	Leather, \$1.00	.75
Louis Claude De St. Martin. A. E. WAITE.....		1.75
Magic, White and Black. HARTMANN.....		2.00
Mystic Masonry. J. D. BUCK, M. D.....		1.50
Ocean of Theosophy, The. W. Q. JUDGE.....	.50	.75
Perfect Way, The. ANNA B. KINGSFORD.....		2.50
Pythagoras, and the Delphic Mysteries. EDOUARD SCHURE.....		1.50
Reincarnation. Revised Ed. E. D. WALKER.....	.75	1.50
Reincarnation in the New Testament. JAS. M. PRYSE.....	.35	.60
Scientific Corroborations of Theosophy. DR. A. MARQUES.....		.75
Secret Doctrine, The. 2 Vols. and Index. BLAVATSKY.....		12.50
Secret Doctrine. Vol. III. BLAVATSKY.....		5.00
Secret Doctrine, Abridged Edition. KATHERINE HILLIARD.....		2.00
Sermon on the Mount, The. JAS. M. PRYSE.....	.35	.60
Socialism in Brief. W. L. GARVER.....	.10	
Temple Artisan. Vols. III, IV, V, VI, VII, VIII. Half Leather. Ea.....		1.50
The Awakening. MABEL COLLINS.....		.75
The Memory of Past Births. JOHNSTON.....	.25	.50
The Mystic Hymns of Orpheus. THOMAS TAYLOR.....		1.50
The Occult World. A. P. SINNETT.....		1.25
Theosophy and Human Life. ANNIE BESANT.....		.75
Through the Gates of Gold. MABEL COLLINS.....		.50
To Those Who Suffer. AIMEE BLECH.....		.50
Voice of the Silence. BLAVATSKY.....	Leather, .75	.50
MUSIC:		
Gitchie Manito, the Mighty.....	.40	
Rest. B. S.....	.25	
MANUALS:		
Brotherhood, Nature's Law.....	.20	
Brotherhood, Nature's Law. (In Spanish).....	.20	
Death and After. ANNIE BESANT.....		.35
Karma. BESANT.....		.35
Man and His Bodies. ANNIE BESANT.....		.35
Reincarnation. ANNIE BESANT.....		.35
Seven Principles of Man. ANNIE BESANT.....		.35

All orders to be addressed to

THE HALCYON BOOK CONCERN,

Halcyon, California